[41 cont.]

Prayer fee: bosë (10) [see Note 10 on p. 67].

Tea provided in the lamic monastery: mäntsia (mändzia) (10) [see Note 10 on p. 67].

Taboo of the compound: udie dzilā- chi-men (Chin.) = to forbid the door.

[Pages 41-43 contain the notes given above as numbered footnotes.]

[43] III. Customs concerning the Dwelling and Settlement

1. The Incense Sacrifice*

*See "Notes," pp. 46-49 [of the foreign text]. In the translation these notes are given as numbered footnotes following the designations for them in the text.]

Report

Every day at sunrise the house and yard are swept clean. The housewife fans the family fire on the kang, around which young and old gather during the day. The master of the house washes his hands and face (1), takes some coals from the fire,

1. [Foreign text p. 46.] This ablution is undertaken for all religious activities, and it is also the common way of washing oneself in the morning. Since wash-bowls are unknown or have been used only recently, it is done in the following way: one takes a mouthful of water from a bowl and rinses the mouth; then he

[625 cont.]

527 dance and sing, and visit one another. Only after the first full [574] moon on the fifteenth day does ordinary life begin again.

Many days in advance, meat, cakes, etc. are prepared. During the night from the last day of the old year to the first [782] day of the new year no one goes to bed. In the morning an [888] offering is first made to the gods, the family elders are venerated, joy is welcomed (3), and the obo is venerated. In the afternoon

[113] 3. [Foreign text p. 628.] Concerning the types of bread, cf. Dom. Schröder, "Ying-hsi," Anthropos, 41-44, 1946-1949, p. 186, Note 3; the entire ceremony of the welcoming of joy is described in the same article.

relatives and acquaintances of the village visit one another.

From the second day on the people make New Year's [628] visits outside the village, renew the animal consecration (6),

6. [Foreign text p. 629.] Cf. section, "The Animal Consecration."

[533] gather in the yard or on the threshing floor, sing legends and songs, and dance. It is a gay time.

[626] Details

Preparation: As much as a week in advance pigs or sheep [262] are slaughtered, noodles are cut for provisions, the most varied kinds of oil-cakes are baked, especially the tagur bread and filled pastries (3) [see Note 3 above]. It is important to have [273] a large quantity of barley wine, since a considerable amount is drunk everywhere on New Year's Day. The day before, the [356] house and yard are swept, lanterns and lamps are made (1), and

[626 cont.]

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[354]

[177]

1. [Foreign text p. 628.] The lamps are large copper butter-lamps or the small copper bowls. -- If there is no mani-tree, the red lamp is hung on a roof slat in front of the door of the main house. This lamp is very likely copied from the Chinese celestial lantern. The Chinese, too, draw up such a lamp on a tall mast in the yard, like a flag, and let it burn every night. It is called t'ien-teng, that is, celestial lamp.

[357] [177] the window newly plastered. In recent times the Tujen also write vernal sayings on red paper, like the Chinese, and paste them to the door posts. This was formerly not the case.

[573] Night watch: During the night before New Year's Day sleeping is not allowed. The old people say: "Please do not sleep tonight, the gods want to be welcomed early tomorrow morning." Therefore the master of the household stays up with his whole family. They partake liberally of tea, liquor, and the New Year's food, sing and converse until dawn.

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[888] New Year's morning: At the first cockcrow after midnight even the last stragglers put on their best clothes. Only the very old in the family remain lying on the kang. The master of the household puts large, burning butter- or oil-lamps in the room on the household altar. In the yard he hangs a red paper lantern with a butter-lamp to the mani-tree (1) [see Note 1 above]. It is attached to a transverse strip on it. Then outside, with the entire family, he gives the great incense offering, and everyone makes a threefold kowtow to the sky out in the open. The same is repeated before the household altar for the countless other spirits. During this time a stone is made red-hot in the [783] hearth fire, and with this glowing stone all the rooms of the compound are fumigated. At the same time the conch is blown. The fumigation may also be done by women (2).

2. [Foreign text p. 628.] The